

Stephen D. W. King, *Trust the Process: A History of Clinical Pastoral Education as Theological Education* (Lanham, MD: University Press of America, 2007), 200 pp.

Stephen D. W. King tells the rich story of persons, ideas, issues, choices, and dynamics surrounding how clinical pastoral education (CPE) evolved into its ongoing movement. King believes this history will contribute to the ongoing process of transformation in CPE, especially institutionally within the Association for Clinical Pastoral Education (ACPE). King's interest in CPE history first began when he began the CPE process. He wondered about the explicit theological education component in CPE and carried this curiosity during his graduate school to research in depth the history of CPE as theological education. He seeks to provide cognitive and experiential understandings of the history of CPE and of the critical writings outside of CPE.

In chapter one, King gives in depth consideration of educational reforms as a context for the emergence and development of the CPE movement. The movement evolved under the influences of educational philosophers, such as Herbart, Pestalozzi, and Dewey. King shares the evolution from the nineteenth and twentieth centuries. He further shares how theological education adapted and utilized reforms in the culture and in professional education for law and medicine. The CPE movement responded to these reforms by developing into a more relevant experience-based education, a response that was a part of theological education.

Chapter two in the book is divided into two sections. Section one deals with stories of personalities and their passion, values, attitudes, emotional loyalties, and dynamics lived through in the early history of institutionalization. King emphasizes: "basic service and understanding (Keller and Boison); from basic human experience toward operational competence (Cabot and Guiles); pastoral and/or psychiatric theory bases (Dunbar, Hiltner, Brinkman); technical competence in pastoral conversation (Dicks), and dynamic interpersonalism (Johnson)" (p. 23–49). This first part of the chapter reads like a novel with interesting characters and plot—this is a rich story. One could appreciate how the CPE movement began with the simple value of care. That, combined with the value of professional competence, led to efforts in institutionally guaranteeing consistent quality education. The second section of chapter two deals with the clinical group dynamics in organizational structuring and in working toward unification and consolidation.

King explains in chapter three the story of the incorporated ACPE. He shares this phase of history in two sections. Section one describes the intraorganizational process and the other internal organizational processes. These periods highlight the progress toward professional excellence in programming, certification, accreditation, organizational cooperation, and attention to reclaiming concern for public issues. In his concluding chapter, King highlights the constitutive features of CPE from its history. Drawing on writings of Edward Farley's proposal for theological education, King proposes an ideal portrait of CPE that is significant,

radical, and challenging. He challenges the readers to engage in a dialogical process toward transformation through the framework of CPE, explicitly centered in the fundamental concern to facilitate a *habitus* of faithful caring and compassion in the unified discipline of theological understanding directed to life's situations.

In a one-volume publication, Stephen D. W. King has packed an enormous amount of history, research data, and personal challenges with the aim to transform CPE, especially within the institutional ACPE. I recommend this book as an excellent resource in understanding the history of CPE as theological education. For those who are engaged in supervision, pastoral care, and theological and chaplain education, it is great resource toward personal and institutional transformation.

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